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Persons interested in the work of the Society, and those desirous of subscribing to MANKIND, please address correspondence to the Hon. Secretary.

OBJECTS:

(a) To promote the study of Anthropology in all its branches, especially for the furtherance of knowledge concerning—

(1) The Aborigines of Australia and Tasmania; and
(2) The native peoples of the Pacific.

(b) To assist Anthropological investigation and observation in the aforesaid areas.

(c) To create opportunities for friendly intercourse and co-operation amongst all persons interested in the advancement of the science of Anthropology.

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Proceedings of the Society

SEPTEMBER 20, 1932

THE President, Dr. Raymond Firth, occupied the chair. The minutes of the previous meeting were taken as read. Nominations for membership: Miss B. Osborn, Mrs. E. F. Pollock, Rev. J. J. Troy, Messrs. H. Barrett, W. Peck, F. L. S. Bell, M.A. Members elected: Messrs. H. Colton, H. Rabone.

On the resolution of the Council, the following motion was passed: "That this Society expresses its deep regret in the death of Mr. Thorpe, and records its high appreciation of his valuable services in the foundation of the Society, and as acting as officer of the Council since its inception. The Society

also wishes to express its deep sympathy with his relatives."

Dr. E. A. Briggs then delivered his lecture on "Native Life in New Guinea," illustrated with lantern slides and films. The expedition proceeded from Blanche Bay, New Britain. The making of fish-traps at Blanche Bay was described. They are made of bamboo, and a beautiful symmetry is attained. Their length averages about ten feet, and there is a tunnel along the middle with a grid through which the fish enter. These traps are taken out on a raft, and let down on cables of vines to a depth of 80 to 90 fathoms. A basket of stones is used as an anchor.

On the inner slopes of the Torricelli Ranges, on the mainland of New Guinea, the Wapi peoples were studied, and the film dealt mainly with them. They use beautifully polished stone axes and adzes, long bows and arrows, spears, and large wooden shields. The men wear only a girdle of snake vertebræ, and the women a short fringe of palm fibre string and a long tail of this behind. The villages are almost inaccessible, built on piles, and are overrun with dogs. A skin disease, due to a fungus, is prevalent. Taro and yams are cultivated, and the sago palm grows in the swamps, and is used for food. A tree is cut down just before it flowers, the bark stripped off, and the pith hacked out with a bamboo adze. It is then taken to a washing trough formed of sheets of bark from the palm with a leaf stick strainer. Water is poured on the mass, which is kneaded and the starch forced through the strainer. This passes into settling buckets, and may be stored in short lengths of bamboo, or cooked with yams, taro *et cetera*.

Men are the principal performers in the dance, the women remaining on the outside, and using a different step. Time is kept by beating on drums. These are covered with pig-skin, and struck with the hand. For signalling, large wooden gongs called garamuts are used, and are sounded in pairs. The garamut is shaped like a canoe, and measures up to 12 feet in length. It is hollow, with a narrow slit along the entire length. This slit widens out in three places, one central, and one at either end. The natives also send messages by calls, standing with the arms held up.

Splendid pictures of many types of carved figurines (tamburans) with bird and reptile motifs were shown. These are totemic, and are kept in secluded devil-devil houses sacred to the men. Many other processes were shown and described. These comprised: Natives playing bamboo flutes, making fibre string, fire making by means of the rattan and split stick, boys making armlets, men making spears, opening coconuts on a husking stick, and tobacco smoking through bau-baus.

At the conclusion of the lecture the President thanked Dr. Briggs, who had also lectured on New Guinea at the August meeting held at the University (Zoology Theatre) in conjunction with the Australian and New Zealand Association for the Advancement of Science.

The next lecture was delivered by the Rev. J. W. Burton, and dealt with some native dances of New Britain. Films were shown in which the performers were highly decorated, in some instances carrying grotesque masks on their heads, and beautifully carved dancing wands in their hands. The significance of these dances is not yet known. The fire dance of the Bainings, which had not been performed for 25 years, was unique, and Mr. Burton is to be congratulated in obtaining a film of it. For two weeks before the dance takes place the performers fast until their stomachs can be drawn in almost against the backbone, and this sometimes causes death. The dancers circle around a fire, carrying enormous frames on which are represented the sun and stars. Interesting phases of mission work in the villages were shown, and also the great coils of shell money like cart wheels, used by these

people. Many other glimpses of village life were projected.

The President thanked the speaker at the conclusion of his lecture. In closing the meeting the President drew attention to the forthcoming annual meeting and election of officers for the year 1932-1933.

OCTOBER 18, 1932

ANNUAL meeting of the Society. The President, Dr. Raymond Firth, occupied the chair. Members elected: Mrs. E. F. Pollock, Miss B. Osborn, Rev. J. J. Troy, Messrs. H. Barrett, W. Peck, F. L. S. Bell, M.A. Officers for the year 1932-1933 elected: President, Dr. Halcro Wardlaw; Past President, Dr. Raymond Firth; Vice-Presidents, Dr. A. P. Elkin and Mr. Keith Kennedy; Hon. Secretary, Mr. F. D. McCarthy; Hon. Treasurer, Mr. R. H. Goddard. Members of Council: Dr. Charles Anderson, Prof. A. N. Burkitt, Dr. H. Ian Hogbin, Mr. W. J. Wright, Mr. Robert Turner, F.R.A.I. The financial position of MANKIND was discussed, after which the Retiring President, Dr. Raymond Firth, delivered the Presidential Address entitled "Design in Savage Art."

The lecturer commenced his address by mentioning that the study of savage art may be approached from several points of view, such as that of the student of æsthetics, decoration, sociology *et cetera*. Some modern artists and students of æsthetics in our own community are interested in the art work of the savage as indicative of common brotherhood in art. This attitude finds its somewhat exaggerated expression in the cult of primitive negro art of many Paris salons.

The decorator is interested in savage art because he is desirous of discovering new motives, to be used as patterns and designs for decorating modern civilized articles. In Australia there are often attempts made to introduce aboriginal designs into craft work, which attempts should be supported, if only because it helps to oust the kookaburra and gum-leaf inanities perpetrated in this country. The social anthropologist's interest in primitive art is primarily concerned with its value as an index to the life of the people who practise it, and as an expression of certain values which they hold. People have an artistic idiom just as they have a linguistic idiom, and sentiments express themselves in certain forms and not in others. The difference cannot be explained wholly in terms of racial quality or natural environment. Out of many possible paths a culture follows one, and develops in that direction.

Decorative art amongst savages is applied to objects of utility for their enhancement, and usually the craftsman who makes the object, and the artist who decorates it, is the same person. It is difficult to ascertain the meaning of primitive art motives, for the designs have been handed down from the past, and their meaning is usually lost. The simplest type of design arises from the mode of construction of the object itself, such as finger marks on pottery, and tool marks on wood. These tend to assume uniformity which is elaborated into a pattern, such as the adze mark pattern on Maori carvings, and the grooves on certain Australian shields. Sometimes the original structural elements of an object have been abandoned, but their design is still employed, as where the Maoris have replaced the reed panelling of their whares with fluted boards, and have painted designs to represent the string that bound the reeds together. Designs imitated from nature are of several types: phyllomorphs, zoomorphs, anthromorphs, astromorphs, geomorphs

et cetera. Treatment may be realistic or conventional. The latter means selection of certain features of the object copied, and elimination of others. This becomes fixed into a style, and the artist follows certain rules laid down which become traditional and are often enforced by ritual and belief, so that it becomes an offence against religion to depart from the ancestral convention.

Realistic art is widespread, but usually in a stylised manner, and true portraiture is rare. Distortion of realistic subjects is common, such as the grotesque human figures carved by the Maoris. There is both good and bad art amongst primitive people. It is bad when the artist does not consider the application of his design to the area of his field, and cannot get the whole in. He is then compelled to cramp his design, or, as the Maori does, simply cuts it off incomplete at the edge of the field without attempting to adapt it. In other cases the design is beautifully applied to the space to be occupied, as on some Australian shields, the spirals on the cheeks of Maori figures, and the horizontal seriation following the curvature on some Pueblo Indian pottery.

There is evidence of taste in the use of colour in primitive art, but this may be due to lack of bright hues. Reds, yellows, white and black are common, but blue is rare. In conclusion, the speaker said that it is essential for the sociologist to consider the background of primitive art, such as its bearing on beliefs, ritual *et cetera*, and that much of it is not self-explanatory, but stands for something else, so it is necessary to know what its hidden meaning is before the art itself can be understood. During the lecture numerous examples of primitive art were displayed, and lantern slides were projected on the screen.

The new President, Dr. Halcro Wardlaw, on behalf of the Society, thanked Dr. Firth for his address, and accorded him the best wishes of officers and members in his appointment at the University of London. The President also accorded the Society's best wishes to Dr. Hogbin, who will leave shortly to undertake anthropological work in the Solomon Islands.

A fine coil of Santa Cruz feather currency was exhibited by Mr. B. L. Hornshaw, a description and illustration of which is published in this issue of MANKIND.

Some Mutilatory Rites Practised by the Australian Aborigines

(By W. W. THORPE, Late Ethnologist to the Australian Museum.)

[This, the last work of the late W. W. Thorpe, was read by K. Kennedy at the 1932 Meeting of the Australian and New Zealand Association for the Advancement of Science, Sydney.]

THE Aborigines of Australia, in common with other savage races, practised many rites, during which the body or limbs *et cetera* were more or less mutilated.[1]

If fortitude was inculcated at the *bora* there was a reason for it, because as he picked his way through life, or, at least, until he reached robust manhood, the Aboriginal was subjected to several severe surgical operations. In the Dieri tribe of South Australia, there were, according to Gason[2] "Five stages of life at each of which the council of old men mutilated the youths. The first is *moodlawilpa*—boring the

septum of the nose—an operation which is performed when the boys and girls are from five to ten years of age; the second is *chirrinchirrie*—the extraction of the teeth—which is done when the children are between the ages of eight and twelve years: the third is *kurrawellie wonkanna* (circumcision), which is performed when the hair makes its appearance on the face; the fourth is *willyaroo* (to procure a good harvest, supply of snakes, and other reptiles) when the young man is scarred. He is cut on the neck and shoulders with a sharp-edged stone, so that ridges may be formed. And, finally, *koolpie*. As soon as the hair on the face is sufficiently grown to admit of the ends being tied, the ceremony of *koolpie* is solemnized." This, of course, is the *mika*, or "Terrible Rite," of Sturt[3]. While mindful of the uniqueness of this mutilatory rite, the limits of this contribution prevent the writer from including it, also the corresponding rites practised on the female aboriginal. This paper will be for the most part concerned with nose-boring, tooth-avulsion, circumcision, and scarification.

I.—NOSE BORING.

This custom is of considerable antiquity. Isaiah speaks of the "rings and nose jewels"[4]. Nose-boring occurs in Upper Egypt, and amongst the natives of Senaar and Darfur[5], and is also practised by the Guarany and other tribes in Brazil[6]. It has also been observed in many islands of the Pacific. The writer has not met with any definite explanation for this peculiar mutilation so widespread throughout Australia. Mr. James Browne, of Toronto, Canada, who passed the greater part of his earlier years at King George Sound, Western Australia, says that those who wore the nose *stylus* in his district "were persons of some consideration in the tribe, men of distinction"[7]. Fraser testifies as follows:—Certain lads were selected to become tribal messengers, "but before starting on his embassage, it is necessary that the individual thus honoured [*sic*] undergo the operation of having his nose bored"; this rendered the messenger's person sacred[8]. According to Sir T. L. Mitchell, the nose was perforated in both sexes[9], but the present writer thinks that, from all accounts, the boring of the nasal cartilage of the females was very much less common than amongst the men. Mitchell appears to have considered it as another remnant of an early sacrificial rite, and says, further on, that its infliction on woman was one of the most ancient rites in the world[10].

At Port Jackson it was performed on both males and females, and was known as *gna-noong*. "Between the age of eight and sixteen the males and females had to undergo the operation, which they termed *gna-noong*—namely, that of having the septum of nose bored to receive a bone or reed, which among them is deemed a very great ornament, though the articulation is frequently rendered very imperfect by it."[11] The historian of Governor Phillip's *Voyage to Botany Bay* relates how the sailors of the fleet dubbed the nose ornament "the sprit-sail yard," and says that *all* the men, even the very old ones, did not have the nasal septum bored[12]. These statements are confirmed by Captain Hunter[13]. This custom was noticed in the interior by Oxley[14]. In the Yuin tribe on the south coast of New South Wales, the rite was not performed until the boys were initiated[15]; on the other hand, amongst the Kurnai of Gippsland, Victoria, the nose was perforated "When the boy was growing up, but some time before he was initiated, when it was performed, by consent, with a sharp bone instrument."[16] Amongst the Wurunjerri, Yarra River, Victoria, boys and girls were done when about twelve years of age. Apparently the victim provided the instrument for the operation, as the parents would say to the child, "You must get ready your bone, make it nice and sharp, so that

a hole can be made in your nose"[17]. According to Stanbridge, the women of the central Victorian tribes inserted a reed or small kangaroo bone through the nasal cartilage[18], the same is said for the women of East Kimberley, Western Australia[19]. At the Darling Range, Western Australia, the nasal cartilage is bored, and a "leg" bone (? fibula) of a kangaroo inserted[20]. At Rockingham Bay, the septum was perforated, but no ornaments were noticed[21]. Amongst the Larrakia of Port Darwin, the septum was bored and a *stylus* worn[22]. Basedow says that these peoples "pinch through the flesh with the finger nails when the child is still in arms"[23]. Another tribe in the Territory, the Kakadu, operate on both boys and girls. This is followed by certain food restrictions. If these are not observed "The nose will rot away." For this rite, the fibula of a kangaroo is used[24]. This custom seems to be fairly general throughout the Northern Territory. In the Mungarai tribe it is said to have been introduced by an ancestor named Kunapippi[25]. Some of the tribes of Central Australia also follow this custom. As soon as the operation is completed the Arunta boy throws pieces of bark in the direction of the *alcheringa* camp of his mother. This procedure is supposed to lessen the pain and heal the wound. The noses of the girls are not bored until after marriage. A corresponding action to that followed by the boy, is for the girl to fill a small *pitchi* with sand, and, facing the *alcheringa* camp of her mother, execute a series of short, stiff jumps. She gradually empties the bowl with a seed-winnowing movement, and then resumes her ordinary occupation[26]. In the northern Ilpirra and Unmatjera tribes the operation is conducted without previous ceremony, but the boys and girls perform the same actions[27]. Where nose-boring is practised on Cape York, Queensland, the piercing was done with a pointed piece of wood or bone[28]. In the Brisbane district, only the noses of the males were bored. A rainy day was selected for the operation[29]. Howitt says that the perforation in this district was made with the point of a spear[30].

II.—TOOTH-AVULSION.

The custom of removing a tooth, or two teeth, in either the upper or lower jaw, in one or both sexes, was almost general throughout Australia. As indicated above, this negro custom[31] had many variations, and in almost every case was associated either with the attainment of puberty, or in anticipation of this state. On the other hand, in some communities the teeth were left intact. G. F. Angas suggests that the knocking out of a tooth "probably supplies the place of circumcision amongst other tribes"[32]. This is not so, as some tribes practise both mutilations. Sir L. T. Mitchell suggested that it was, like nose-boring, a "typical sacrifice, probably derived from early sacrificial rites"[33]. Fraser seems to think that knocking out of a tooth corresponds to the cutting off of the hair, one of the purificatory rites passed through by a young Brahmin[34].

The tooth-avulsion ceremony seemed to have been a most important function around the shores of Port Jackson. The Cammeraygals, the tribe inhabiting the country between Sydney and Broken Bay, and as far west as the Lane Cove River, possessed the privilege of performing the rite on the "other tribes inhabiting the sea coast." The tooth extracted was the right upper incisor, and both the ceremony and the initiate were known as *kebarrah,* from *keba,* a rock or stone. The gums were lanced the night before the initiation; the ground was called *yoolang.*[35][36] Captain John Hunter says that the *two* upper right teeth were knocked out in most men, but not in all, and that some women were operated on[37]. At Port Stephens the right upper incisor was removed "by one of the old men placing his bottom tooth against the *bumbat's* (novice's) upper tooth, and by giving a sudden jerk snaps the boy's

tooth off"[38]. In the Dungog district, the youth's mother takes care of the removed tooth[39]. During the *kebarrah* ceremonies at Port Macquarie, the *left* upper incisor of the novice was bitten out; failing this method, it was knocked out[40]. In the *kuringal* initiation ceremony on the south coast of New South Wales, the left upper incisor was removed with "a chisel and mallet"[41]. During the *kuringal* of the Wolgal tribe in the Australian Alps "the men sing in a loud voice to make the tooth come out easily"[42]. At Port Macquarie during the *kebarrah*, the right upper incisor of males was removed. This differs from a previous statement[43]. The Wiradjuri of the Lachlan River placed the boy with each foot in a hole. While he is held fast, an old medicine-man forces out the tooth with his own[44]. Amongst the Wonghibon, neighbours of the Wiradjuri, after the tooth is knocked out, the novice is given a new name[45]. Another kindred tribe, the Wathi-Wathi, gives a reason for inserting the boy's feet in the ground and ramming the soil, that it was "done to keep him steady and prevent him from struggling"[46]. The Jajaurung in Victoria, preparatory to their removal, loosen *two* teeth with a pointed stick. Any blood was swallowed "otherwise his legs would become crooked, and he would be lame"[47]. The Itchumundi tribe on the Darling River, New South Wales, knocked out one upper incisor, right or left, according to the boy being either right or left handed[48]. Amongst some of the New South Wales tribes, the women were informed that "Daramulun comes down in person and knocks the boy's tooth out"[49]. According to Roth, the knocking out of one or the other, or both of the upper central incisors is fairly general throughout Queensland. On Cape York Peninsula the mutilation is not always obligatory[50]. Towards the north, according to Jardine, it is not practised[51]. On the Pennefather River, both sexes were operated on. In the Boulia district the *two* teeth to be extracted were first loosened with the finger nails. At Princess Charlotte Bay it was preliminary to betrothal in the case of males and at the consummation of marriage with females. On the middle Palmer River, the right central incisor was knocked out in both sexes, and often its mate was removed. On the Bloomfield, one or other of the incisors were removed, but it was not obligatory. In the Kalkadoon tribe, Cloncurry district, Queensland, the females have *two* front teeth knocked out[52]. To *narramang*, or man-making ceremonies amongst the "Murrumbidgee, Murray, Ovens, and Goulburn Rivers . . . consist essentially in the knocking out of two of the incisors in the upper jaw." Only the teeth of males were so treated. In these regions a *koradji* operated with a wooden punch and a (stone) tomahawk. The youths were placed in a leafy gunyah for a month, where they are visited by the *koradjis* only[53]. The upper Yarra tribe removed two teeth. The gum was first loosened with a bone implement, and the teeth knocked out with a piece of wood[54]. The removal of teeth was unknown in the western Victorian tribes[55]. In the Dieri tribe, South Australia, "The two *lower* middle front teeth" were removed in both sexes at an age from eight to twelve. Damp clay was used to stop the bleeding. The child was forbidden to look at the men present for three days. A breach of this rule would cause the victim's mouth to close up[56]. In the *tib-but* ceremony practised in Victoria, the "youth on arriving at manhood was conducted by three of the leaders of the tribe into the recesses of the woods, where he remained two days and one night. Being furnished with a suitable piece of wood, he knocked out two of the teeth in the upper front jaw, and on returning to the camp, he gave the teeth to his mother. The youth again returned to the forest, and remained absent two nights and one day; and his mother, during his absence, selected a young gum tree, and inserted in the

bark of it in the fork of two of the topmost branches, the teeth which had been knocked out. This tree ever afterwards was in some sense held sacred. It was made known to certain persons . . . . the youth himself was never permitted to learn where his teeth had been placed. In this the avulsion is performed by the youthful initiate"[57].

In Central Australia the operation takes place after the water *intichiuma* rites. An extended description is provided by Spencer and Gillen[58]. According to Basedow, the operation is conducted in Central Australia "without much ceremony and usually in daylight"[59]. Interesting variation is observed amongst the northern tribes of South Australia. In the Kaitish tribe, tooth removal is optional[60]. Amongst the Warramunga the girl's tooth is eaten by the mother, and the man's tooth by his mother-in-law[61]. The Tjinjilli people knock out teeth when sufficient rain has fallen[62]. In other tribes in this region tooth avulsion is optional[63]. In Witt's Land, around the Great Australian Bight, and near Cape Borda, on Kangaroo Island, South Australia, both sexes were deprived (of one?) of their upper incisors[64]. Capt. Sturt found that the men of Cooper's Creek, South Australia, had lost two front teeth from the upper jaw[65]. The Larakia tribe of Port Darwin knock out one incisor, top and bottom[66]. During the cruise of the "Beagle," Capt. J. L. Stokes noticed the practice of knocking out a front tooth at Port Essington, and, at the mouth of the Victoria River, the two upper front teeth of both a man and woman were absent[67]. At Raffles Bay, Port Essington, Wilson noticed that "the front tooth in the upper jaw" had been removed[68]. In Western Australia, both at Roebuck Bay and Port George the Fourth, Capt. Stokes observed that *two* upper incisors were missing[69], but in Port Darwin it was not the vogue[70]. In the Kimberley district, Basedow says that, following on an extended ceremony, the tooth is removed with a stick and stone[71].

III.—CIRCUMCISION.

This rite was practised by the Egyptians, southern and western Semites, primitive Arabians, and from thence carried to Persia, India, and Turkey. It was prevalent in Central America (the Aztecs); amongst the Taemas and the Manaos on the Amazon; the Papuans; the New Caledonians and New Hebrideans, and was widely spread in Africa, especially amongst the Kaffir races. According to Herodotus, the Phœnicians also performed this rite, and, according to Cheyne, Egyptian circumcision is supposed to have been connected with the worship of the Sun-God[72]. Flinders Petrie records that in Egypt it was "practised from the earliest times, and performed when the male was full grown". The Phœnicians and Assyrians acknowledge that they learnt the custom from the Egyptians, who practised it simply for the sake of cleanliness[73]. One observer writes as follows:—"Thinking that I may be able to throw some light upon the probable cause of the African origin of the practice (*i.e.*, circumcision), which may be interesting from an Egyptological and an anthropological point of view, I forward the following note: "When in South Africa I noticed the prevalence of a disease known as 'hæmaturea,' which is peculiar to the colonies there, and to Egypt at the present day. It is also at the Cape, confined to the male colonists there, and is found to be produced by a parasite *Bilharzia hæmatobia*, which takes up its abode in the urinary tract. It is a disease only induced in youths who bathe in the African rivers, and Dr. Allen, of Pietermaritzburg, has in a convincing memorandum on the subject recently shown that the surest and best protection from the parasite is the practice of circumcision." He adds, "It is very probable that in Ancient Egypt the presence of this little fluke

in the Nile water suggested the adoption of the operation." M. Max Müller's view that only African tribes, namely, those exposed to the same danger, are shown on the monuments to have practised the rite, confirms this. To-day in parts of Africa where this fluke is found, circumcision is practised by the Basutos and other tribes, and it would be interesting to know if the fluke is to be detected in Palestinian rivers[74]. Elliot Smith says it was followed by "the earliest predynastic people"[75]. Erman's testimony reads thus:—"Circumcision was practised in early times by the Egyptians, yet probably they did not attach so much importance to this curious custom as the Jews and Mohammedans. It first became a religious token amongst the Jews, who zealously tried to distinguish themselves in all ways from the surrounding heathens; had the Egyptians also regarded it as a divine institution they would have mentioned it more frequently"[76].

Cook met with the custom at Tongatabu, in the Tongan Islands[77]. Circumcision was also observed in Fiji[78], and Pritchard recorded it in Samoa[79].

It can be readily seen that this mutilatory custom has been distributed to many different corners of the globe. We will now consider its distribution in Australia. According to the testimony of Sir John Forrest, circumcision was general amongst the tribes of Central and Western Australia. Later observers however state that this rite, so far as Western Australia is concerned, is more or less confined to the coastal areas[80]. Amongst the Kimberley natives it was performed at daybreak by the old men, after a night of chanting and singing. Carved bullroarers were in evidence[81]. In the Yerklamining tribe at Eucla, Western Australia, the operation was performed with a burnt stick. Curr says that all the tribes, as far as known, from the mouth of the De Grey River to Albany, practise circumcision. This includes a tract of country as above defined, extending inland from the coast, but not more than seventy miles[82]. This rite was prevalent in south, central, and northern Australia. Howitt describes the methods followed in the south, together with legendary sanction for the performance[83]. At Cooper's Creek, when a boy reached the age of sixteen, the whole foreskin was cut away with a flint, and when removed was thrown aside. The wound was not attended to. No women were present, and the ceremony ground was surrounded by a bush fence[84]. The operation amongst the Parnkalla tribe at Port Lincoln, South Australia, was performed with a piece of quartz, while the onlookers "recite a charm" to allay the pain[85], while in the Narrangga tribe of Spencer's Gulf, the part removed is duly buried[86]. Other localities in South Australia where the rite was observed are the Lake Eyre district, and on the Finke River[87]. At the latter locality a firestick was used, while amongst the Arunta people a sharp stone is utilized[88]. In the Aluridja tribe of Central Australia "the boy's mouth is gagged with a ball of hair string, which serves the double purpose of stifling his voice, should he attempt to cry, and of giving him something to bite his teeth into when he is in pain"[89]. The Wongapitcha stun the boy with a club before they operate[90], and where the natives avoided the rite of circumcision by reason of their association with the white man, it is made extraordinary drastic as a punishment"[91]. In the Northern Territory it was noticed by Leichhardt, Foelsche, and Dahl. The firstnamed records that it was "practised from Lake Eyre to within one hundred miles of Port Darwin"[92]. Coming once more to the south of the continent, Eyre remarks that on the banks of the Murray and its neighborhood, circumcision was not in vogue, although around the Great Australian Bight, throughout the Port Lincoln Peninsula, and on the eastern side of

both Spencer's and St. Vincent Gulfs, including the Adelaide district, it was observed. In the latter locality it formed the third stage of initiation[93]. Capt. C. Sturt, during his memorable journey into the interior, in the years 1844-45, met with circumcised men on Flood's Creek, Barrier Range (but who had not lost a front tooth), and, again, between the depot and the Darling River, but in the latter case one native had not been circumcised, but was minus the "left upper fore tooth." Circumcision seems to have been general throughout the "stony desert" region, although Sturt remarks on the peculiarity that a tribe might be met with in which the custom did not prevail, between two in which it did[94]. Some of the men in several tribes met with by Creed on Cape York, Queensland, were circumcised[95].

IV.—CICATRIZATION.

Cicatrization or scar-making is very common, if not general, throughout Australia[96]. This form of ornamental mutilation is only practised by the darker-skinned races, and is said to be much older than tattooing[97]. In scarification[98] definite flesh cuts or burns are made, and the healing of the wounds delayed by the application of foreign matter, resulting in raised scars or keloids. In tattooing, cuts are sometimes made, but more often the skin is only pricked, and lamp black, or some other colouring matter, is applied, which leaves a permanent pattern *under* the skin. Scars represent a condition known pathologically as hypertrophied scar tissue, a result well known to follow protracted cicatrization. In Tasmania, scars were for the most part made on the shoulders and breast[99]. Basedow says that it is practised throughout Central and North Australia, and the markings vary in number and design on both sexes[100]. In the Arunta tribe "every individual has a certain number of scars raised on his body and arms, but rarely on the back." Up to forty cicatrices were noticed on one woman[101]. The Port Lincoln tribe operated on youths of about eighteen years. The ceremony is called *wilyalkinyis*[102]. The Fishing tribe, at the junction of the Murray and Darling Rivers, made scars on the back with a burning stick[103]. In the Northern Territory the women of the Warramunga tribe

Aboriginal Showing *Keloids* on Back. Lake Cowan, Western Australia.
(Photo by K. Kennedy.)

scarify partly by desire, or compliance with a custom, according to which she must cut herself when certain relatives die[104]. Amongst the Woolwonga at Adelaide, numerous scars were made with a quartzite knife and earth rubbed in[105]. Cicatrization of the chest and arms was called *chinbari* in the Dieri tribe of Cooper's Creek. It was done "after copious rains to show pleasure." Howitt says that red ochre was rubbed into the wounds[106]. In the Kimberley tribes of Western Australia scars are sometimes raised in memory of some special exploit or event [107]. Ogle refers to scarification in Western Australia as distinguishing tribal marks[108]. The Bollardongs of the Yorke District, South Australia, applied heated stones to the part they intended to scarify[109]. The Kurnai of Gippsland, Victoria, followed this procedure:—The boy lies down on his face, and various members of the tribe gash veins in their arms and cover him with blood, after which the nape of his neck is gashed with a piece of flint. From three to twelve cuts are made. This ceremony is called *wilyaru* (*cf.* with *wilyaroo* of the Dieri). Bloodletting for ceremonial purposes seems to have been an almost universal occurrence with Aborigines[110]. Cicatrization was observed by the Bungyarlee and Parkiengis of the Darling River. It was practised by these people on boys and girls at the age of ten years[111]. During the early days of settlement in Port Jackson, the cuts were made with broken shells[112]. The arm scars of the Kamilaroi of New South Wales were called *mombarai*. A simple device was cut on the children's arms in the Gringai tribe with a piece of shell[113]. The Kabi and Wakka tribes of the Mary River, Queensland, cut scars on the "muscular part of the back, breast, and upper arm, with a crystal, a shell, or a sharp flint"[114]. Amongst certain Queensland tribes the cuts are "merely ornamental"[115].

The preparation of this paper was far advanced before it was realised that a good deal of the ground had been traversed by other writers[116], but, after due deliberation, it was deemed advisable to complete it. The writer hopes that this contribution, which is regarded as little more than a compilation, will at least serve to bring up to date many of the obscure references which have been used.

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THE LATE W. W. THORPE.
Ethnologist of the Australian Museum; Foundation Member of the Anthropological Society; Secretary of the Society; Associate Editor of MANKIND.

MR. WILLIAM WALFORD THORPE died suddenly at Dural on September 2, 1932. Although only 53 years of age, he was the oldest member, in years of service, on the scientific staff of the Australian Museum, for he joined in 1898. Four years ago he and several other gentlemen founded the Anthropological Society of New South Wales, of which for the last three years he was

secretary and associate editor of MANKIND. A recent letter from Dr. A. C. Haddon, of the University of Cambridge, referred to him as the highest authority on Australian Ethnography. His last works were an article, "Aboriginal Relics of the Sydney District," published in the handbook of the Australian and New Zealand Association for the Advancement of Science, Sydney, 1932, and a paper, "Some Mutilatory Rites Practised by the Australian Aborigines," which was read at the meeting of the same Association, and is printed in this issue of MANKIND.

The interment took place at the Botany Cemetery on September 3, and was attended by a representative gathering of colleagues and friends. He is survived by Mrs. Thorpe and five sons.

An Appreciation

WILLIAM WALFORD THORPE, *OBIIT* 2ND SEPT., 1932.

As a man, Mr. W. W. Thorpe was steadfast and constant, possessing a solid sense of justice and balanced intelligence. With an object before him he would pursue it with unswerving tenacity until attained, but always exercised a meticulous care never to depart from the laws of fair play, which constitutes the inexorable code of the strong man who is, as well, a gentleman in the true sense.

His steady devotion to duty gained the admiration of all with whom he came in contact. His mind was always alert, and the qualities of his heart were no less excellent than those of his brain. He possessed in a supreme degree that rare faculty we call "youth," which he never lost as the years rolled on. Wherever he went he seemed to radiate an atmosphere of cheerful contentment.

In field work and research he was always in the lead, painstaking and thorough, and invariably gave encouragement to those who accompanied him. In organising, the same thoroughness and care characterised his work. The success of the Anthropological Society and its journal MANKIND were his hobbies.

His sense of humour was as quickly responsive as his tenderness to those in pain or misfortune. He loved the old and the unfortunate with the protective sympathy of the strong; and he loved the young, for there was youth in his soul.

In the death of this man, who was so exceptional, the country has sustained an irreparable loss.—R. H. GODDARD.

The Closing Chapter of Mr. Thorpe's Life

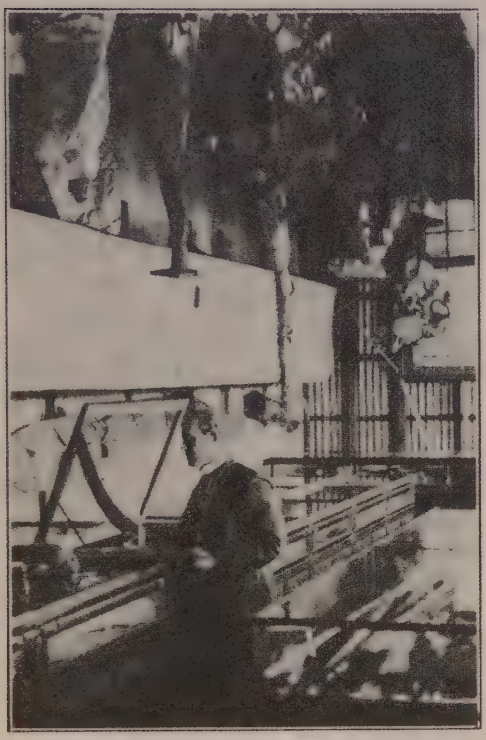
(By ESSIE ROUGHLEY.)

FOR many weeks I had as a guest one of the kindliest and most gentle of men. I refer to the late Mr. W. W. Thorpe. He came as a very sick man, but his recovery was very rapid, and he seemed to have entirely recovered his health when death claimed him.

He loved the Dural district so much —the air, the scenery, the surroundings, and the freedom—that he several

times declared he did not know how he would be able to endure the noise and bustle of the city when he returned to work.

His cheeriness and energy seemed to imbue others with fresh zeal. He used to say that the soil was man's natural



Mr. Thorpe at Work in the Ethnological Shed of the Museum.

sphere and simply revelled in the workings of the farm, seeking information here, giving of his wondrous store of knowledge there, and helping everyone.

He attended church almost every Sunday, joining heartily in the singing and enjoying the service.

He was so unobtrusive and tactful that he made friends everywhere he went, from the large property owner to the woodcutter living in the bark hut. Once he had a drink from a timber-getter's water bag far out in the bush, and left a note, "W. W. Thorpe had a drink from your water bag," and passed on. The timber-getter was a happy man when he saw the note.

He imbued all with the love of nature study, and had us almost unconsciously looking for rock-carvings and native relics. Only the Sunday before his death we visited a rock-carving of which he had never heard, and he intended photographing and writing it up.

His love of children and animals was intense. The schoolgirl daughter of the house, not yet in her teens, was his inseparable companion. He used to laugh at her guile in coaxing him to join her in her tasks and games, from gathering eggs to playing marbles. He passed many a happy hour among the animals, photographing them and caressing them.

Many of his friends visited him, and he took a great delight in their company and showing them around the farm.

He went to the Science Congress picnic at Maroota, and several times spoke of the pleasure he had in meeting old friends. Many relics were sent to him, even on his holidays, and, at a glance, he knew exactly where they came from and if of any value. He seemed in the best of health and spirits only a few minutes before his death, which occurred whilst he was talking to his little companion. He remarked, suddenly, "I don't feel well, Girlie," and, before the fleet feet of his little friend could carry her back to him with a glass of water, he had gone to his last, long rest, leaving a void which will be very hard to fill.

An American Indian Rabbit Stick

(By KEITH KENNEDY.)

OUT on the arid plains of Arizona and New Mexico, the Indians have an interesting weapon, somewhat similar to the non-returnable kind of Australian boomerang. This weapon—the putskoho—is used exclusively for ceremonial rabbit hunts, and because of this is often termed a "rabbit stick." Its use as a ceremonial implement points to it being of great antiquity, for objects employed on these occasions are usually copies of ancestral forms employed during the past history of a people—as witness the parliamentary mace or Scottish dirk, which are now only symbols of their early usefulness. The putskoho, however, is still a very effective weapon as far as rabbit hunting is concerned. Most of them are marked on the sides with two black lines, or dots, which are symbols representing the leap of the rabbit. It is about the size of an Australian boomerang, and has a curve similar to that of the North Coast of New South Wales variety, but differs in other points, for one end broadens out slightly, while at the other end is cut a small handle, after the style of that on the wooden swords made by the Aborigines of the North Queensland scrub country. It is always thrown—never employed as a striking weapon—the handle being used as a grip for swinging it. The curve of the implement follows the natural grain of the wood, which is very hard, probably piñon or juniper, both of which trees grow in a stunted manner around the arroyos, and on the mesas of the South West. Both sides of it are plane—not plane on one side and convex on the other, as is the case of the Australian boomerang. Also there is no twist, so of course it is non-returning, being in this respect comparable to the fowling stick of the ancient Egyptians and the non-returning boomerang of Central Australia.

Each hunter as a rule carries two or three putskohos and several digging sticks, which are shaped like the dowak of Western Australia. Armed with these weapons he gives one a superficial impression of an Australian black out for a day's hunt.

A ceremonial rabbit hunt generally occurs after one of the great yearly religious festivals, such as the "Snake Dance" or the "Green Corn Ceremony." Both men and women take part in it. A peculiar rule of the hunt is that if a man throws his weapon at a rabbit and misses, and a woman throws and hits the quarry, the woman has the privilege of claiming his clothes, and he has to don hers until he can redeem his own by killing another rabbit and presenting it to her.

The rabbit stick is now chiefly found amongst the Hopis of the Painted Desert region, Arizona, who occasionally trade it to the people of Zuñi pueblo further east in New Mexico. In former days rabbit-hunt ceremonies were extensively held throughout the various pueblos of the Rio Grande. Bandolier, one of the earlier American anthropologists, in his book, "The Delight Makers," mentions it as occurring at Táos—a five-story communal pueblo (the first American skyscraper), which is situated near the headwaters of the Rio Grande, close to the Colorado border. Townshend, another writer on Indian customs, in "A Tenderfoot in New Mexico," gives a humorous account of how, during his participation in a rabbit hunt, he threw the weapon at and missed a rabbit, which was immediately knocked over by a young Indian squaw. Luckily for him his dog caught a small rabbit, which he hurriedly gave to the lady, and so was

spared the embarrassment of exchanging clothes, much to the relief of both himself and the squaw.

Note.—One of these rabbit sticks obtained by the writer while in New Mexico is now exhibited in the American Indian Section of the Australian Museum.

A Dilly Bag from the North Coast of New South Wales

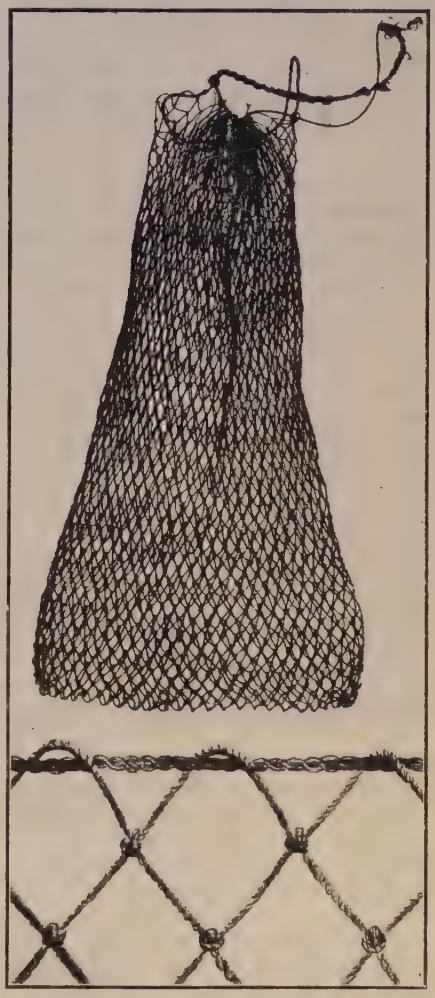
(By W. J. ENRIGHT, M.A.)

DILLY BAGS made of twine were made by all the North Coast (N.S.W.) tribes and used for the purpose of carrying children or goods. The twine was in some places made of bark of native Hibiscus, but the twine of the example shown in the illustration appears to be less silky. The bag was, with two others, obtained on the Nambucca by Mr. A. P. Kemp, of Quirindi, in 1896, from an aboriginal woman who was using it for carrying a child. I am unable to say of what material the twine was made. It consists of two strands twisted rope wise, and the meshes are knotted at each corner.

In length, it is seventeen inches, and width ten inches. The string running through the uppermost meshes of the bag and connecting with loop forming the handle is of thicker twine than in the rest of the bag, and is loose so that it can be used to pull the topmost meshes together and close the mouth of the bag. The handle has another piece of string wound around it to protect it from wear and possibly to save the hand or shoulders of the person carrying it.

I learnt over thirty years ago that the dilly bags were at one time in use among the Kattang speaking tribes, but there was then no woman living who could make one.

The Nambucca was the last river on the North Coast to be explored. The first reference that I can trace to it is in Lieut. Henderson's "Excursions and Adventures in New South Wales"



Above: A Northern N.S.W. Dilly Bag.
Below: Enlargement of Portion to Show Twine and Knots.

(1838), wherein he refers to an unexplored river, "Nam Bucca," and I find a further reference to the river in 1841, when it was still unexplored.

The earliest settlement by white men, of which I can find mention, is in Vol. XI, R.A.H.S. proceedings, which gives the names of eleven settlers for whom selections were surveyed in 1867. The date when Mr. Kemp secured the dilly bag was only twenty-nine years later, and it may have been manufactured by a woman whose early years were spent free from contact with whites. One of the three bags is, I believe, now reposing in the Adelaide Museum, and a second, which was given away, I cannot trace.

Rain-making in Western New South Wales

(By CHAS. P. CHERBURY.)

(Mr. Cherbury was formerly in charge of the Aborigines' Protection Board Reserve at Carowra Tank, near Ivanhoe, N.S.W.)

OLD Geordie was an aged rain-maker *et cetera* in his tribe, and was proud of the fact that "mine belonga Wonghibong tribe." To make rain, he described the performance much as follows:

"When time come to make rain, mine go away from the camp, where everything is very quiet, take mine rainstone [a flat piece of quartzite about three inches by two inches, and three-eighths of an inch thick], sit down for long time, and pray to 'Big One up there' [pointing upwards], and tell him to send wind longa south, then north, then east, then west, waving mine arms like this [with a drawing motion]. Then the wind bring along clouds, clouds hit one another, and rain falls."

In reply to questions as to how long it takes to make rain, Geordie said, "Sometimes two, three days, sometimes more." "Yes, and how do you get tucker while waiting?" "Boy, he bring meat and damper, come longa back, and put him down behind, so he not disturb me."

Evidently the old man was concentrating thought on the job on hand, *i.e.*, rain-making.

As a terrific dust-storm had been blowing for two days, almost without a break, he was asked to make some rain now to lay the dust. His excuse was: "Some of those young fellows over by Menendie or Wilcannia try to make rain, but bring wind from wrong corners first, and only make wind which brings up dust."

It was noticed that the frogs were singing and the magpies were silent in the early morning before Geordie felt fit enough to make rain.

Feather Money

(By B. L. HORNSHAW.)

THE feather money, or "Tavau," peculiar to the Santa Cruz Group, and used by the natives as currency for the purchase of wives, pigs *et cetera*, is made from the red breast feathers of the small Honey Bird (*Myzomela*). By imitating the call of the bird it is lured into a trap consisting of a mussel shell filled with a sticky sap in which its feet are caught, and, after plucking

the feathers required, the bird is liberated by the natives to prevent extinction of the species. The red plumage is attached to pigeon feathers with a gum made from the "Tita" or Parinarium nut, being pressed out on strips of bark, and weighted down with coral and shells until dry, when each section is bound to a coil prepared from fibre of the Hibiscus, with string made from the same tree.

"Tavau," Vanikoro, Santa Cruz Group. (Photo by H. W. Ritchie.)

It is estimated that the plumage of 150 birds is necessary to make a foot of feather money. Coils of "Tavau" are usually about 15 feet long, but the one in the illustration measures 27 feet in length and is a rare specimen.

Red is the Santa Cruzian colour of importance, and the coils are used more as "banked" money than as currency, being displayed only on special occasions such as the nose boring of infants, or at marriage and death ceremonies, when they are unwound and hung vertically on the walls of the huts. A Santa Cruzian is painted red when he dies, and is laid out in state with all his ornaments and valuables, a red body surrounded by red money.

With the advance of civilization feather money is rapidly becoming a lost art, and to-day is made only by one old native on the island of Vanikoro, where this specimen was collected by the Acting Administrator, Mr. C. L. Dawe.

(*Note.*—Santa Cruz feather currency coils are very rare. In *Rec. Aus. Mus.*, Vol. IV, No. 7, 1902, R. Etheridge recorded that he knew of only three examples—two in England, and the other in the Australian Museum. Since then a few more have come to light. Mr. J. R. Tyrrell, of Sydney, has two in his possession—one in good order, and the other very much worn.—K.K.)

Excursion to View Rock-Shelter and Rock-Carvings

On November 5 an official excursion was undertaken by the Society to inspect an aboriginal rock-shelter and rock-carvings near South Creek, Narrabeen Lakes. The rock-shelter is on the side of a gully amongst thick bush, and has sixteen stencilled hand marks on its walls. Several rock-carvings were also examined. On the heights above Collaroy twelve *mundoe* footmarks were found carved on the rocks. In another place a shield, and a figure resembling a jelly-fish were discovered. Further on was an aboriginal art gallery containing a shark, two cat-fish, a porpoise (?), and a fish that resembled a bream. The party, which was under the leadership of Mr. W. J. Walton, included Miss Walton, Mrs. Olson, Miss Kaylock, Mrs. Pincombe, Rev. D. H. Rettick, Messrs. T. H. Pincombe, J. Powell, F. D. McCarthy, B. L. Hornshaw, F. G. Goddard, W. H. P. Kinsela, Carlyle Greenwell, and Keith Kennedy.

An Aboriginal Devil Rock

(By W. J. WALTON.)

(The rock-carvings described in this article were visited, on August 21, by the Society in conjunction with Section F of the Australian and New Zealand Association for the Advancement of Science.)

IT is typical of the Australian Aboriginal that, like all primitive people, he is intensely superstitious. His religion is principally an intense belief in spirits. Everything of an uncommon nature that happens to him—a thunderstorm, an eclipse, death, or the hundred and one things we accept as a matter of course—are to him supernatural manifestations. Fire, water, the earth and sky, himself, everything in nature, are subject to spirit influence. He is a firm believer in sorcery and magic, so that it is not surprising that when, many years ago, the Great Northern Road to Newcastle, via Wiseman's Ferry, was being made, the remnant of the Aborigines who lived in the Maroota district always avoided a certain part of the country. It is said they regarded it as a "Debbil Debbil Rock." It is unlikely that any of the blacks living at the time had ever seen it, because in those early days the local Aborigines had been in contact with the white race for a number of years, and with the break-up of tribal life had discontinued many of their old customs, and, apart from, perhaps, a solitary survivor amongst the old men, had no direct instruction in their tribal lore. The time was a transition one for the native, whose knowledge of the place could only come down to him by tradition. The dread of spirits, ever present in his mind, would prevent him saying too much. The rock surfaces on the old ground, with their weird carvings of spirits, animals, and birds, would have an uncanny reputation, quite sufficient to keep any ordinary Aboriginal away. When the native speaks of a spirit, he always does it very much like the old lady in England who, when she talked about the devil, always spoke in a whisper and very respectfully, because, as she used to say, "you never know what may happen."

The attention of the writer was first drawn to the Maroota series of rock carvings by an article in a Sydney newspaper. The ceremony ground was said to be an aboriginal devil rock, and one of the petroglyphs was even said to have horns and hoofs. While the statement may have had a certain amount of news value for the readers of the paper, it certainly had no foundation in fact. The Australian Aboriginal's conception of his spirits are not ours, and, since representations of demons and spirits of evil are so seldom made by these people, and then only in a temporary way, it is necessary to accept with caution some of the statements made in newspapers. Four visits in all were made to study this particular art gallery, which must have been in the old days the most important ceremony-ground of a horde whose *tauri* included Maroota Forest, and extended down to the Hawkesbury. We find, carved on the rocks, several phases of aboriginal life. There are two unusual spirit forms, both well preserved. The one we saw on the first visit had on the top of an elongated body a projection which, to say the least, was peculiar. Two short forelegs, one of them faint, were what the Sydney paper described as horns; two bands were carved on the body; the hind feet, one of which was turned sideways, were in appearance like club feet. These are what the paper described as hoofs. As a matter of fact, the figure is neither human nor devil. A close

inspection on later visits showed it to be a representation of a "Goanna Spirit Ancestor." It is approximately 21 or 22 feet long; adjoining the spirit is a large emu, inside its outline is a shield or, maybe, a coolamon. There are other emus, but the most interesting is the one with eleven eggs. Birds with eggs are so rare on the old blacks' grounds that it is to be hoped no misguided vandal going that way will destroy it. Many other carvings are about—a bush turkey, boomerangs, fish, eels, and food animals—which suggest food ceremonies. Some distance from the main carvings are a number of sharpening grooves; it was here the aboriginal artists sharpened their stone tools. The other remarkable spirit deity is the "Male Native Bear Spirit." This is about 18 feet long. The waist is of generous proportions, about five feet across. The head is decorated with radial lines. The figure is complete with nose, eyes, feet, claws, and mouth. Both the Goanna and Native Bear Spirit deities have on their bodies a pleasing, wavy pattern of markings, extending from the neck downwards. They are the tribal marks which the natives, who belonged to these totemic groups, would have scarified on their bodies. The Goanna and Native Bear Spirit deities are in all probability the ancestral fathers of two groups of Aborigines, the Goanna and Native Bear peoples.

Amongst the numerous large carvings of spirit forms, emus, and kangaroos, there is one that merits attention. The rock on which it is carved is perishing. It is a kangaroo; while in the act of running away it has been struck by several boomerangs. Checked in its bounding career, the animal is falling backwards. Food ceremonies, hunting dances, and totemic ceremonies, all seem to have their place in this interesting spot. On one of the visits a fine chert implement was picked up in the vicinity; no doubt a careful search would reveal more.

The road to Maroota Forest is through Parramatta, turning right at the silos at Windsor. Several miles before Wiseman's Ferry is reached, Maroota telephone office is seen on the right. A few yards further on the right is a clearing with a cricket pitch. From the posts of the old gateway it is only ten minutes' walk to where, on rising rock surfaces, the rock carvings are to be found; they are on the left of the track.

Anthropological Society of New South Wales

FIFTH ANNUAL REPORT OF THE COUNCIL FOR THE YEAR ENDED 30TH SEPTEMBER, 1932.

YOUR Council has pleasure in submitting its report for the year ending September 30, 1932. The membership is now 91 ordinary members and 6 corresponding members, 22 new members joining during the year. This is very gratifying, and similar progress in the future ensures the success of the Society.

Your Council has to report the death of Mr. W. W. Thorpe, late Honorary Secretary to the Society.

Mr. Thorpe was one of our most enthusiastic members and the prime mover in the foundation of the Society, and, although in ill-health during the past twelve months, he did not spare himself in furthering the interests of the Society.

Nine meetings were held during the year, at which the following lectures were given:—

October 20, 1931.—Presidential Address: "The Ancestry of Modern Man," by Dr. Chas. Anderson.

February 16, 1932.—"Rarotonga and Its Inhabitants," by Mr. G. P. Whitley.

March 15, 1932.—Adjourned to April owing to breakdown of lantern.

April 19, 1932.—"Native Life in Central Australia": Film and lecture by Mr. Leo Austen.

May 17, 1932.—"Social Organisation of East African Tribes," by Dr. H. Ian Hogbin.

June 21, 1932.—Members' Night: Exhibits and lecturettes, by Messrs. R. T. Baker, R. Turner, and W. H. P. Kinsela.

July 19, 1932.—"Anthropological Wanderings in Europe," by Professor A. N. St. G. Burkitt.

August 23, 1932.—Held in conjunction with Section F of the Australian and New Zealand Association for the Advancement of Science—Lecture by Dr. E. A. Briggs on Native Life in the Mandated Territory of New Guinea.

September 20, 1932.—"Native Life in New Guinea": Film and lecture by Dr. E. A. Briggs. "Native Dances of New Britain"—Films and description, by Rev. J. W. Burton.

Each meeting has been very well attended, and the Council, on behalf of the Society, tenders its thanks to the lecturers for their valued contributions. The Council is indebted to Dr. Briggs for his impromptu lecture at the August meeting on the failure of the electric light to the moving picture lantern.

With the idea of encouraging the students studying Anthropology at the University to become members, the Society decided to amend the Constitution, and on February 16, 1932, Rule 17 was altered to read as follows:—

> "The annual subscription shall be ten shillings, excepting that University students may be admitted to membership at the discretion of the Council at a subscription of five shillings per annum."

It is hoped that this will be availed of more fully by students during the coming years.

During the year the Society was able to issue three numbers of the journal MANKIND.

At the beginning of the year the Society's funds were temporarily unavailable from the Government Savings Bank of New South Wales, and, through the generosity of members, £25 was donated to the Society to enable it to continue the publication of MANKIND.

A number of publications have been received in exchange, and added to the Society's library, which is available to members.

During the year valuable field work has been carried out by the Society. The late Hon. Secretary, Mr. W. W. Thorpe, accompanied by Messrs. F. G. Goddard, K. Kennedy, G. H. Palmer, A. E. Ivatt, C. Greenwell, Wallace Thorpe, T. H. and Mrs. Pincombe, excavated a rock shelter at Lake Burrill, when approximately 400 specimens were obtained and presented to the Australian Museum collection, and papers were written on same.

Miss Olive Pink and Mr. J. S. Falkinder continued their research work in Central Australia and Tasmania respectively.

Mr. W. H. P. Kinsela is continuing his work of mapping the petroglyphs and kitchen middens in the coastal areas south of Sydney, and Mr. B. L. Hornshaw is contributing valuable work in photographing rock carvings. Messrs. C. Greenwell, F. G. Goddard, R. H. Goddard and R. Halliday are continuing their work on the classification of artifacts in the Port Stephens and Hunter River districts.

Excursions were held in conjunction with Section F of the Australian and New Zealand Association for the Advancement of Science, to the rock

carvings at Maroota and to La Perouse, and were largely attended by members and delegates.

Upon the representations made by Mr. W. J. Walton, the Department of Lands granted the preservation of certain rock carvings in the Manly district. The Society appreciates this co-operation, and requests the continued interest of members in this valuable work.

The 1932 meeting of the Australian and New Zealand Association for the Advancement of Science was held in Sydney during August. Members taking prominent part were Sir J. Hubert Murray, the President-elect of the Association; Mr. E. W. P. Chinnery, President of Section F; Dr. Raymond Firth, Secretary of Section F; and Mr. Keith Kennedy, a delegate of the Society. Papers were contributed by the following members: The President-elect, the President of Section F, Drs. Firth, Burkitt, Wardlaw, Elkin, and Hogbin, Miss Olive Pink, Messrs. W. W. Thorpe, K. Kennedy, J. W. Burton, and F. L. S. Bell.

There have been eight meetings of the Council during the year, at which the attendances have been: Dr. Charles Anderson 8, Dr. Firth 7, Professor Burkitt 1, Mr. R. H. Goddard 8, Mr. K. Kennedy 8, Mr. W. W. Thorpe 5, Mr. F. McCarthy 2, Mr. R. Turner 3, Dr. H. S. Halcro Wardlaw 3 (leave of absence), Mr. H. J. Wright 7.

The Council also places on record its appreciation of the labours performed by the President in connection with the functions, and of the assistance rendered in Committee by the President and Vice-Presidents.

Best wishes are extended to Dr. Raymond Firth on his appointment at London University, and to Dr. I. Hogbin, who leaves shortly to carry out field work in the Solomon Islands.

There is a movement on foot at present to form an Anthropological Society in Victoria. Co-operation of all Societies in existence in Australia will, the Council feels sure, do a great deal in furthering the study of anthropology.

Notes and News

Mr. H. R. Rabone writes that next January he intends to leave Norfolk Island, and, after spending about six weeks at Lord Howe Island, will arrive in Sydney about the end of February.

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At the Australian Bushland Exhibition, held in Farmers' Blaxland Galleries, an anthropological section formed one of the chief displays. The Aborigines' Protection Board exhibited a bark gunyah in which were two men from La Perouse. Exhibits of native weapons and objects of art were made by the Australian Museum, New South Wales E. and H. Tours Ltd., and Tyrrell's Museum.

* * * * *

On 21st September, Captain Hans Bertram, the German aviator, arrived at Broome, W.A., in the seaplane *Atlantis*, which, last July, he had abandoned near Cape Bernier. During his absence about twenty Drysdale Mission natives had guarded it, and, although they were compelled to transport drinking water from about three miles away, and had even run short of food, they had carried out their promise to look after the plane until his return. With them was the native who had found the lost aviators, and he was very proud of the fact. To celebrate the departure of the aviators the Aborigines staged a corroboree, after which Captain Bertram distributed numerous presents amongst them.

* * * * *

Mr. S. R. Mitchell, in a letter to our Treasurer, mentions that, after his visit to Sydney to attend the recent Science Congress, he returned to Melbourne *via* the South Coast, and *en route* examined the middens at Bellambi and Murramurang.

Members will be pleased to hear that Mr. F. G. Goddard has recovered from his recent serious illness, and is able to resume his activities in the domain of anthropology. We understand that he intends to lead an expedition to the Paroo River, accompanied by Mr. Carlyle Greenwell and Mr. R. W. Halliday.

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Our President (Dr. H. S. Halcro Wardlaw) and several other scientists are undertaking an expedition, during the University vacation, to a spot west of Hermannsburg Mission, Central Australia, to make physiological observations on the Aborigines of that area.

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From Denmark comes the news that Count Adam Knuth is doing extensive research work amongst the Auraucanian Indians of South America.

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Mr. Keith Goddard is continuing his important work of skull measurement amongst the Aborigines of the East Kimberley District, W.A.

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On a visit to Canberra last August and September Mr. W. H. P. Kinsela covered new ground in that district, and added to his collection several good specimens of aboriginal flake-work, pounders, anvil stones, and a well made ground axe-head.

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Members are requested to send to the editor accounts of their activities, and anything of anthropological interest, for publication in the Notes and News page.

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Mr. W. J. Walton writes: "As you know, I have for years been trying to get aboriginal rock-carvings protected, and for a long time past the Manly, Warringah, and Pittwater Historical Society has been helping me in that direction. I am now pleased to report that by notice in the *Government Gazette* of August 12, 1932, the following areas have been reserved: No. 63470 from sale (63471 from lease generally). Parish Manly Cove, County Cumberland; 2 acres 1 rood 23½ perches, portions 1730, 1731 and 1733. C. 2915 and 2921-2030. P. 32-6, 845. Steps will be taken towards the appointment of the Warringah Shire Council as Trustees, and I intend to ask the Government to assent to representation by the local Historical Society and the Anthropological Society of New South Wales. The rock-carvings reserved were visited in 1929 by members of both societies."

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Back numbers of MANKIND can be obtained by applying to the Hon. Secretary.

"MANKIND" BELONGS TO THE SOCIETY.

Articles from members, however brief, dealing with experiences in the field, unusual finds, or papers on abstract subjects, are always welcomed.

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